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BOOK TABLE.

The Haydock's Testimony. By I. C. W. Published by request of the Christian Arbitration and Peace Society of Philadelphia, 310 Chestnut St.

How the society above mentioned got hold of this interesting story so as to know its merits and ask its publication we are not told. Neither is the publisher's name given nor the price of the beautifully printed book. There are 276 pages of the best paper. The type is large and open-faced and there is room to read between the lines if one is disposed. It is our conjecture that fifty cents sent to the publisher of "Haydock's Testimony," 310 Chestnut St., Philadelphia, will secure the book. Get it and read it, and let the children and neighbors read it. There is a sweet, quiet, love affair adding its tender and sometimes humorous flavor to the narrative. Such a story as with other incidents and surroundings forms a part of nearly all lives. The heart recognizes and responds while James Haydock and Frances Allen engage in purely manly and maidenly coying and courtship, with the happy outcome of a blessed marriage. The pictures of the plain home and "meeting" life among the Quakers of Virginia are admirable for simplicity and vividness. The "boxes" from Philadelphia, the Quaker headquarters; the funeral scene; the anti-slavery convictions which arose without public agitation in the hearts of slaveholders themselves, appear in their natural way.

The cruel master, the runaway slave, the sorrows of hearts broken by the system of slavery are not wanting. Then by somewhat of a leap we are taken from the earlier scenes of primitive settlements to those preceding and accompanying the civil war of 1861-5. The Quaker sufferings in these latter times are related touchingly, but not extravagantly. The moving stories of persecution for conscience sake are not overdrawn. They are authenticated facts, hitherto however too little known by the world.

The "testimony" of the Quakers against slavery and war, it is the object of the book to set forth in attractive and readable form and the object is attained. Do not fail to get and read it. You will enjoy it and will instruct and do you good unless you know more and are better than the writer of this notice.

Memorabilia of George B. Cheever, D. D., formerly pastor of the church of the Puritans, New York, and of his wife Elizabeth Wetmore Cheever. In verse and prose. New York: John Wiley and Sons. 1890.

We are indebted to Rev. Henry T. Cheever of Worcester, Mass., for a copy of this beautiful and thought-begetting book which he has so tastefully and ably compiled and edited.

Dr. George B. Cheever first excited public notice when a minister in Salem, Mass., half a century ago, by an imaginative article published in a local paper entitled "Inquire at Deacon Giles' Distillery." It threw deserved ridicule on pious distillers. A mob attacked the newspaper office. Mr. Cheever was assaulted in the streets, sued for libel, fined \$1000 (paid by E. C. Delevan of Albany), and was thrown into prison for thirty days. The rum devil overreached himself. New England rum has never recovered from the stunning blow he dealt. The reaction from his persecution and legal condemnation had its effect upon courts, laws, judges, churches, public opinion and conscience.

It was the beginning of that temperance reform that has put the stamp of moral turpitude upon drink makers and drink sellers throughout the world. And more than this, it kindled a sentiment that has given birth to prohibitory laws as well as total abstinence societies. The friends and patrons of spirituous liquors are coming to be regarded as outlaws to the State, the enemies of good society and among the chief antagonists of that kingdom of Heaven which "no drunkard can inherit."

By natural affinity slavery and rum were so related that one could hardly strike one without hitting the other. So we find Dr. Cheever in New York, in 1860, among the most earnest and stalwart assailants of the system of slavery. To become this was to make a pastorate in New York anything but a bed of roses. He was a strong and able preacher, a popular and beloved pastor. But a portion of his church requested his resignation. The vast majority in a remarkable paper drawn up by his then parishioner, Dr. I. P. Warren, now of Portland, Me., sustained their pastor and acknowledge him as giving voice to their own convictions. His sermons and addresses in 1860 fully reported in the New York *Tribune* sounded both the key-note and gave the trumpet blast of the moral war against slavery. Rich, money-loving, easy-going, conservative Christians, as well as the riotous mob in New York, hated the man as cordially as did the Salem rum-makers. Dr. Cheever never swerved a hair but fought the battle through to its final triumph.

His poetry was such as to be called by Longfellow, his college classmate, "better than his own." Cheever was born in Hallowell A. D. 1803, Longfellow in Portland and both were alumni of Bowdoin 1825. Hawthorne and J. S. C. Abbott were from the same State and in the same class.

This book of "Memorabilia" contains some of Dr. Cheever's sweetest poems from which we hope to quote hereafter. Dr. Cheever's contributions to current literature were various and valuable. The list of his published books is an extended one exhibiting wonderful versatility, broad learning and a mind remarkably fruitful. His style was simple but often grand. His sermons were eloquent and proved abidingly useful to thousands. His Puritan conscience, his unsurpassed courage found utterance in forms that commanded attention and carried conviction. Christ was the germ and centre of his theology. No one more vividly interpreted Bunyan's immortal allegory.

In this volume are poems, letters, extracts from sermons and other public discourses. There are also deeply interesting memorials of Dr. Cheever's noble wife, glimpses of home life, pictures of his study at Englewood where he died, and portraits of himself and Mrs. Cheever, beside a fine artotype of the historic church of the Puritans with its surroundings on Union Square, New York, where it has been superseded by another generation of great buildings devoted to commerce. The whole is prefaced by a biographical sketch and the comprehensive and sympathetic address at Dr. Cheever's funeral by Dr. Henry M. Booth, Oct. 3, 1890.

Dr. Cheever has long been retired from public observation, but retained his brilliant faculties remarkably and was able to leave a substantial token of his love of missions to the American Board of Boston, to which he in life-time also gave generously. Dr. Cheever was a man of both the martial and martyr spirit. Gentle and lovable in his domestic and social life but a thunderbolt in the pulpit and on the platform. His pen was a